1: Holmberg--54 (1941-42) 1950 Siriono
582

"Cross-cousins are distinguished from parallel cousins, and the cross-cousin terminology reflects the system of marriage. A man marries his mother's brother's daughter, a woman her father's sister's son. Marriage between a man and his father's sister's daughter or between a woman and her mother's brother's son is forbidden. The cross-cousins whom one can marry are referred to by the term 'potential spouse.'"

1: Holmberg--80 [4] (1941-42) 1950 Siriono
116, 582, 881, 883

"In addition to being subject to food taboos, adolescent girls, after they have undergone the ceremonies that take place in the forest but before they are eligible for marriage, must do considerable work for the first time in their lives. In many instances they have already been betrothed to potential husbands and therefore spend considerable time preparing themselves for marriage: carrying firewood, twining string, spinning thread, grinding maize, weaving baskets, making pots, and collecting food."

1: Holmberg--80-81 (1941-42) 1950 Siriono
116, 582, 882

"After the rites of puberty have been completed, a girl is no longer regarded as yukwáki (a girl), but is free to have intercourse with her potential husbands and to be married to one of them. In this connection it is interesting to note that there were a number of girls at Tibaera already married or having intercourse who had not yet menstruated. Ngidá (Bow), a boy, for example, was married to Yikína (Owl-monkey) while I was living at Tibaera. She was about 10 years of age and showed no signs of maturity at this time. [81] Some 2 years later I made a plane flight to Lago Yuachi on which some Siriono were camped, among them Ngidá and Yikína. The latter was just beginning to show signs of adolescence after more than 2 years of marriage. In another instance, Kimbai-ñéti (Little-man), a mature man whose wife had died, married Edabóbo (Armpit), a girl who had not yet reached adolescence. They lived together for some months while I was at Tibaera."

1: Holmberg--81 (1941-42) 1950 Siriono
582

"There seems to be a tendency on the part of the adult men to marry younger second wives who stand in a classificatory, rather than a real cross-cousin relationship to them. Hence, when a young man reaches marriageable age, he may find that his first cross-cousin has already been taken to wife, and he is forced to marry a classificatory cross-cousin instead of his rightful spouse."

1: Holmberg--81 (1941-42) 1950 Siriono
116, 582

"The preferred form of marriage is that between a man and his mother's brother's daughter. Marriage between a man and his father's sister's daughter is forbidden. Preferential mating is thus of the asymmetrical cross-cousin type. In actual practice, however, the choice of a mate is not limited to a first cross-cousin. If such a relative is not available for marriage, a second cross-cousin, a first cross-cousin once removed, a classificatory cross-cousin, or a nonrelative may be substituted."

1: Holmberg--81 [2] (1941-42) 1950 Siriono
116, 582, 601

"Of the 14 marriages which I analyzed in one of the bands, 6 were between a man and his mother's brother's daughter. The rest were either between second cross-cousins, first cross-cousins once removed, classificatory cross-cousins, or nonrelatives. Although marriage between a man and his father's sister's daughter is forbidden, I did however, find one instance of a secondary marriage between a man and his father's sister's daughter's daughter, i.e., his first cross-cousin once removed through his father's sister. But marriages of this kind are exceptional (secondary, etc.) rather than the rule, as attested by the fact that almost 50 percent of them were between a man and his mother's brother's daughter. The preference for the latter type of marriage is also clearly reflected in the kinship system. A man calls his mother's brother's daughter 'potential spouse,' and a woman calls her father's sister's son 'potential spouse,' while a man calls his father's sister's daughter by the same term that he calls his father's sister, and a woman calls her mother's brother's son by the same term that she calls her brother's son."

1: Holmberg--81-82 (1941-42) 1950 Siriono
116, 582, 591

"There are no fixed rules of endogamy or exogamy. Bands are more endogamous than exogamous, however, because they rarely have relations with one another and because eligible mates can usually be found within one's own band. When bands do come in contact with one another, exogamous marriages may occur. Sometimes, too, when there are no available real or classificatory cross-cousins or nonrelatives in the band, a man may go in quest of a wife from another band. But instances of this kind are rare for several reasons. In the first place, to locate another band involves great effort; it may mean as many as 8 or 10 days' journey on foot. In the second place, if a man does run across another band, he has no security of finding a wife there, since the men of that band are likely to hoard their women for themselves. In the third place, even though a man has no real wife in his own band, he may possess a number of potential wives and thus not lack for sexual partners. Finally, because of the rule of matrilocal residence, a man will think [82] twice before abandoning his relatives for a set of in-laws who may be hostile to him."

1: Holmberg--82 (1941-42) 1950 Siriono
116, 582

"The age requirements for marriage are very elastic. Infant betrothal is not practiced, but both boys and girls are often espoused before they have reached the age of maturity. Girls, however, must undergo the puberty ceremonies prior to intercourse and marriage. Boys, on the other hand, undergo no rites or tests of any kind before marriage."

1: Holmberg--82 [6] (1941-42) 1950 Siriono
116, 582, 591, 159

"Only in exogamous marriages are a man's relations with his family completely upset. Because of economic factors, resistance to such marriages sometimes arises. While I was at Tibaera, an exogamous marriage occurred which changed existing conditions considerably. A man named Kimbai-ñéti (Little-man) had been previously married to a woman who died. Since there was no available spouse in the band for him to marry, he was without a wife. He continued to reside, however, with his mother-in-law and her other daughter who was married to another man. Kimbai-ñéti was an excellent hunter and brought a great deal of game into the household. When I arrived from the forest in company with the band of Ačíba-eóko, Kimbai-ñéti located a potential spouse in this band. A marriage was arranged. His former mother-in-law, however, tried her best to break up the match, but without success. Kimbai-ñéti left her house and moved in with his new wife and in-laws. Consequently his former mother-in-law was forced to seek other means of support. Before doing so, however, she tried to convince Kimbai-ñéti and his new wife to violate the rule of matrilocal residence and move back to her house, but they would have none of such a plan."

1: Holmberg--83 [4] (1941-42) 1950 Siriono
116, 165, 582, 885

"The Siriono are ushered into adulthood prematurely if not abruptly. Younger than in most societies one must take the role of an adult, for younger than in most societies one grows old and dies. The rigors of life being intense, there is a 50-50 chance at least that one's parents will not be alive when one reaches the childbearing age. Consequently boys and girls are frequently married before they have undergone the physiological changes that accompany adolescence."